

The AMERICAN FRIEND

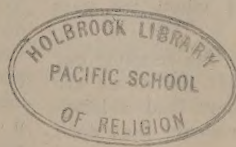
February 11, 1954

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The Doors Through Which We Pass

By James W. Ellis, Jr.

James Ellis is the young pastor of New Salem (Indiana) Meeting in Western Yearly Meeting. His thoughts on the way to approach the new year that is now begun for us take the form of a corridor of doors, each of which represents a new experience.

DECEMBER 31 at 12:00 p.m., with the absolute finality of the click of the latch, a great door closed forever. No matter how loudly we may protest or how hard we may beat against the door, it shall never open again. Now, a few weeks later, we find ourselves facing the strange new corridor of 1954; a corridor lined with numerous, closed doors. Behind each of these doors lies a new experience designed to play its part in the molding of our lives, if and when we pass through the door.

As we glance along the corridor our first impression is that the doors are all alike. None of them bear a label. Closer examination reveals that each door is different.

"Very much different," says the Keeper of the corridor, reading our minds. "Yes," he reflects, "each of them is unique. Each had a mind of its own. Each plays an important part in the way in which you enter into the new experiences hidden behind them."

"Doors have a mind?" we asked the Keeper. "And they influence our entrance into each new experience of 1954?"

"Yes! This is all very true," he replied. "Let us take an example to show you what I mean. Some doors are different according to the way they are hung. Some swing in, others swing out. Try walking up to a door that swings toward you. Listen carefully, hear what it is saying."

"Back up, and wait a minute before

you enter. Are you sure that you want to tackle this new venture into the unknown? Is this a step that you will later regret? If you doubt my word just try to go through any door that opens in without first backing up and waiting a moment while the door gets out of your way. I've heard tell of people who received black eyes because they don't listen to the voice of a door that swings in."

"Now come over here and examine this door. See, it is hinged so that it will swing both in and out," said the Keeper pointing to another door. "Listen closely to what it is saying."

"Come on in. I think you'll profit from this experience. On the other hand now that you're in maybe it wasn't such a wise choice after all. You'd better get back out. Still, I just don't know. I've heard some people say that this experience was a paying proposition. Oh, come on back in, why not? But now, don't take my word for it. I just don't know. I'm so undecided."

The Keeper turned away and motioned for me to follow.

"Let's try another door, that one will be swinging in and out just as long as its hinges hold together."

"How about this one? See it is really four doors fastened together in an x shape and revolves around a central axis. I tell you that door is going most of the time. You hardly have to work it at all. You merely step into it and it does the rest. Hear what it has to say," instructed the Keeper.

"Come on now, one at a time! One at a time! Everybody's going in for this experience, and we've got a lot of people to move through here today, so step lively! Step lively!"

"That's real efficiency for you, my friend. That door really moves the peo-

ple. I don't know why they flock to that experience the way they do. You should see how worn and haggard they look when they are through. Let us go on down the hall a little further. Wait a minute," warned the Keeper, "don't run into that glass door. You didn't even see it, did you? That glass door doesn't want you to know it is there. That's how it gets people to try the experience it hides. Before you are aware of it you have crashed your way through the door. Here is what it has to say."

"Go ahead, go on in, you've gone this far, you might as well go the rest of the way. Don't be a chicken. Nobody will ever know you tried this new experience."

"No good ever comes of trying that door," retorted the Keeper of 1954.

THE THICK DOOR

"Here is an interesting one. See how thick it is. Look at all that insulation on the outside. There is just as much on the inside. Why, it must be a foot and one half thick. It hasn't been opened for fifty years or more. Your great grandfather closed it on his neighbor one day when he found out the neighbor had a Negro father, or was his father a Jew, or was it because he voted Democratic, or was he Catholic? I'm not sure they know the real reason now. But every year since people on both sides have been adding insulation to the door. The door has been silent for so long, I wonder if there is any life in it at all? Shall we try to open it? Ha! Listen to it creak and groan! What a complainer! It hates to be opened. It won't be opened easily, but look, we've got help. Your neighbor on the other side is pushing. We'd never have made it without his help."

"Well, let me show you one more door before I leave," said the Keeper.

THE DOOR TO ETERNITY

"I am the door to eternity," it said to us, "all men, saint and sinner, rich

(Continued on page 46)

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Editorials . . .

Two Emphases—One Service

ON the two center pages of this journal is a call that every reader should see. Read it, then ponder the question, "What can I do about it?" It is an important chapter in the work of our Board of Missions and thereby is a part of our total service through the Five Years Meeting. The members of this Board have loved and labored long. All of us must join them.

When the emergency on our field in Kenya, East Africa, arose, we spoke chiefly about the need for a new Senior Secondary School. Indeed Friends became so concerned that they sent a delegation of three Friends—Charles Lampman and Errol Elliott from America and Walter Chinn from England—to study the needs first hand and report. Even before the delegation left, pledges and money began to come in for Africa.

While literally "on the wing" to Africa, these Friends studied the available record of our service there; then they spent three weeks seeing, studying and writing their thoughts to Friends in America and elsewhere; finally they prepared a written review of needs in full consultation with the Mission staff at Kaimosi, with the officials of East Africa Yearly Meeting, and with representatives of the Kenya Government. This written review had the full concurrence of all three groups.

The importance of the Senior Secondary School, which had been authorized before the delegation left America, was fully acknowledged in the report, though other aspects of the education program proved also to be of equal significance, and requiring more funds than would the Secondary School itself. The original estimated need of \$10,000 a year for two years above and beyond the usual Africa budget still holds—we need that much for *Africa Education*, including the Senior Secondary School. The inside pages list the educational needs.

Friends will recognize that we not only have a need for special funds over and above our regular giving, but also that if ever we must now raise our United Services budget. There is finally no gain for Africa if we neglect the broad base on which our United and special Services rest.

Our Mission Board is concerned for all other departments of our United Five Years Meeting work—Evangelism, Christian Education, Peace and Social Concerns, The Advance, Publications, etc. These departments in turn are starting at once to do their part in helping Africa and the Mission Board. It is one way to support our mission program.

It is equally true that to help Africa is to help

the rest of our Five Years Meeting Services—assisting all of our departments in the outreach to which Christ in his life and message calls us. Twenty thousand Friends in Africa await our reply. Here are two accents on one united effort for Christ and his kingdom.

Down to Practical Facts

Not only must our hearts be stirred to respond, but our best intelligence must be applied to our action. It is one way of loving God with our minds. It was the business of the delegation to *study* the needs.

The two Friends from America were joined by a representative from the Friends Service Council in London, at the invitation from Five Years Meeting bodies, since there was a need for a Quaker educator who would because of his experience in British educational work be especially prepared to understand and help evaluate properly our responsibility in the British system of education in Kenya. British Friends not only sent someone, but also paid his expenses.

It soon became evident to the delegation that if Friends of the Five Years Meeting are to meet all of the needs that are basic and essential, they would need the help of Friends elsewhere. In terms of the finances involved, the Five Years Meeting could not carry the whole load—yet the needs are so important, someone *must* carry them. Add to that the fact of the British educational system which characterizes Kenya, and the cooperation of British Friends became, in these studies, very important.

Would British Friends help us? We have asked and they have expressed their willingness. It seems especially possible that several staff members may be recruited from Britain for the new Senior Secondary School. For teachers coming from countries nearer to Kenya than is America, the travel costs are less and the government grants will cover all travel and furlough for such workers. This will reduce the financial load in the secondary school so that we can use funds for other very urgent needs.

Our concern is not only financial. Other Friends bodies joining us represent also a cooperative service in which each body of Friends may profit spiritually from the other. Furthermore the faraway places of yesterday are today next door and related to all of us. Our paths naturally meet in Kenya. Kenya being a part of the United Kingdom of Britain, there is special propriety in this common venture. Just which body will furnish which teachers is not yet certain, but that we will be able by this arrangement to carry our work forward seems assured, whereas without it we

could hardly manage it. We are grateful to British Friends and they are grateful for the opportunity.

This Is Evangelism in the Greatest Meaning of That Word

Money for our services? Yes, but the real end of it all is people. The end is that little boy who comes shyly to our primary school and later, through the other schools, is trained as a Christian thinker and leader of his people. It is that little girl who learns not only the three R's, but goes on to learn the arts of home making and becomes the mother of a Christian home. It is that young African woman who is trained as a nurse in our hospital. Money is people when it is truly invested in them. It can put leaven into the lives of people and give them the "power to become." In this special effort we must see beyond dollars to the Christian purpose for which money is used.

All Africa is disturbed. Kenya is caught in the moving currents of unrest. It is a time when creation can take place, if we are sensitive, understanding and ready to love and serve.

When Thorwaldsen was asked what was his greatest piece of sculpture, he is reported to have answered, "The next one." When we are asked about

the greatest era in Quaker life, our greatest time of service, we should be able to say, "The next one." This can be true if we boldly step out in the name of Christ to lift those for whom he lived, died and rose again.

We are a people with a mission. Here is a mission. Let us recognize it as such and give ourselves to it. Then we may be able to make the era of Quaker service ahead the greatest in our history.

Pray Ye the Lord of Harvest

We dare not depend entirely on plans and schemes. If this work at home and in Africa is of the Lord, it has roots, and only from spiritual depths can it be fed. Our pocketbooks are no bigger than our hearts; our work will be no greater than our spirits; and our money will reach no farther than our prayers.

Friends, let us pray, and pray without ceasing that the Five Years Meeting of which we are all a part, may rise to a new evangelical level beyond any we have ever known and may be a channel of the love of Christ.

If this is not of God, no plans or funds can avail to make it succeed. But if God be for us, who can be against us!

E. T. E.

Betting Your Life On the Existence of God

Experiment Becomes Experience

By Edward Wagenknecht

IN ONE of her books Mary Austin makes the interesting remark that the most important thing about a religion is not to believe but to practice it.

It is clear from the context that Mary Austin's reference here is not to what we think of as the "fruits" of religion—to visit the fatherless and widows in their affliction and to carry on all the manifold activities of the American Friends Service Committee. No, she was thinking of something more fundamental than that: of prayer, of meditation, of ritualistic observances if it is a ritualistic religion that you have under consideration.

The first time I encountered this statement I was almost shocked. Mary Austin seemed to be slighting the importance of faith. She might even seem to encourage hypocrisy. But further reflection has convinced me that she was profoundly right.

One of the unhappiest tendencies in the life of our churches and colleges is

Edward Wagenknecht is a former pastor of the Friends Memorial Church in Seattle, Washington, and has been in the past a rather frequent contributor to this journal. He is now professor of English in Boston University and a member of the Friends Meeting in Cambridge.

that we have too many people who wish to discuss religion—to analyze it, to speculate about it, and to argue about it—and not nearly enough who wish to practice it.

RELIGION IS AN ART

In trying to think this problem through for myself, I quite naturally turn for useful analogies to the life of the artist and the exercise of the creative power. And such analogies are not, I believe, misleading, for, as Harry Emerson Fosdick has pointed out, religion is itself an art and, as I believe,

the greatest of all arts.

For many years I have been saying that people who can write write while those who cannot satisfy themselves by attending writers' conferences. Every writer worth his salt sometimes undertakes a task which does not lie comfortably within his range. And every writer who has not been hopelessly defeated by every such experience knows that his only chance of solving his problem has been to write.

Write! Write whether you are able to do it or not! Get something down on paper—good or bad! Then you will have something to work with. You can change it, alter it, improve it, move it about, perhaps develop something out of it. The ultimate results will not always be successful. You may even finish your book and find that you have to file it away in your drawer. But even so, you may well have derived more benefit from it, grown through it more impressively than through many

book that you can place with ease. And so long as you sit staring blankly at blank paper, you are fast bound in the chains of your inability and unbelief.

I believe that all this applies quite as well in religion. "How can I pray to God if I do not know that He exists?" That certainly sounds like a reasonable objection. It is not, really, because it overlooks the fact that you are never going to be able to discover God or to experience Him except through prayer!

While you wait for your doubts to be resolved, you are going to be obliged to go on living—are you not? You must, then, live on the basis of one of two assumptions: (1) God is; or (2) God is not. If you choose the second as your ad interim hypothesis, what hope can there be that your doubt will ever be resolved?

BETTING YOUR LIFE

You cannot learn to swim on the beach; neither will your boat ever be improved seaworthy until you are willing to trust it to the water. The gambler's definition of religion is one of the best: *It is betting your life on the existence of God.* For religion is not merely believing something about God, that is only religious philosophy. Religion is not God-in-His-heaven. Strictly speaking, religion has very little to do with God-in-His-heaven. Religion concerns itself with the relationship between God and men.

Barrie is very clever in *Peter Pan* when he virtually tricks his audience into declaring its belief in fairies by applauding at a critical moment to save Tinker Bell's life. Up to that point you have had your chance to tell yourself that this play is all nonsense because there "ain't no such animal" as a fairy. Now you are caught. Not only have you made a public profession of your faith in fairies; you have acted upon it, done something about it, accomplished something by means of it. And that is just what happens in religion in a much more serious way when, in Rufus Jones' words, experiment becomes experience.

Many persons who do not habitually practice prayer in any vital way have been driven to do this by some crisis in their experience during which they had nowhere else to turn. Such prayers, offered in the proper spirit, are always answered. We may or we may not get what we prayed for, but even when we do not we get something better, something for which perhaps we have not dared to ask. "He who seeks the Father more than anything He can give," says George MacDonald, "is

likely to have what he asks, for he is not likely to ask amiss."

We hear a great deal nowadays of the harm done by "vested interests"; no doubt, much of this criticism is justified. But capitalists have no monopoly of sin, and it is nonsense to suppose that those who have no stake in the established order always see its problems more clearly than those who have. Sometimes the possessors of "vested interests" are zealous to defend their possessions because they know their value better than it is apprehended by those who would carelessly or wantonly throw such things away.

I suppose this is why the attacks of skeptics and unbelievers have always had so little effect upon truly religious people. You don't go to a deaf man for an analysis of a symphony or to a blind man for a description of a painting. The most important thing about religion is not that it is reasonable but that it works. The unbelievers themselves always attribute their unsuccess to the pigheadedness of their opponents. The believer's mind, they say, is closed; you couldn't get a new idea into it with a pickaxe. When this is true it is not because the man involved is religious but simply because he has committed himself to a water-tight

creed. Belief in such a creed may or may not go along with a rich religious life. This is not to say that the religious man must always understand his experience. He may, indeed, make very serious mistakes in his interpretation of it. But at least he knows that it is real. He is on the inside looking out, not on the outside looking in. He is the man who came whither he went.

There is a good story which goes back to the days when Robert Ingersoll was giving his infidel lectures throughout America. One of his favorite tricks was to stop halfway through his lecture, pull out his watch, and give God five minutes to strike him dead for the things he had said. The more timid part of the audience would sit through the five minutes with increasing nervous tension; when these came to an end, Ingersoll would close his watch triumphantly and go with his lecture.

The story of this shocking performance was carried across the ocean to Joseph Parker, pastor of City Temple, London. But the great preacher only smiled.

"Did the gentleman," he wished to be informed, "did the gentleman suppose himself able to exhaust the patience of Almighty God in five minutes?"

Living With Peace of Mind

by Kirby Page

Peace of mind is a pearl of
Great price, its worth is
Beyond measurement. It can
Never be found by seeking,
It comes as a consequence.
When the heart is sound,
When attitude is right,
When relationship is proper,
Peace of soul is found.

It is not dependent on
Health and vigor,
Comfort and safety,
Possession and station.
It may be won in
Sickness and pain,
Privation and bereavement,
Frustration and defeat.
Peace of mind flows from
Appreciation of beauty,
Dawn, sunset, midnight,
Stream, lake, ocean,
Forest and mountain,
Painting and sculpture.
It surges from
Piano and violin,
Symphony and oratorio.
It is discovered in
Library and study, in
Poetry and prose.
It is created by the

Reading of biography and
Sharing intimately the
Experiences of others.
Peace of mind springs from
Friendship and comradeship.
It wells up from a
Ministry of mercy and the
Religion of loving kindness.

It runs like a living stream
From the Bible, from
Psalm and gospel.
Its breath is prayer,
Adoration and thanksgiving,
Confession and commitment.
It is incarnated in the
Meekness and boldness of
Our Lord Jesus Christ.
Peace of soul is a gift
From the grace of God.
It is calmness of spirit,
Serenity of being,
Unification of self.

In the New Testament it is
Called the peace of God
Which passes understanding.
For peace of soul a
Person does well to
Sell everything and buy it.

A Look at the Service of Friends in the World

By Wm. Merton Scott
Secretary, Board on Peace and Social Concerns

For many of us one of the highlights of the year is the annual session of the American Friends Service Committee in Philadelphia early in January. Friends from across the United States gather together for the colorful, varied and exhausting (for the listener) reports from people who have served or are serving in many parts of the world.

In this report we make no attempt to present even all of the material that was reported at the sessions and those reports do not, of course, cover all of the program of the American Friends Service Committee.

RACE RESPONSIBILITIES

One of the important areas of human relations for anyone who looks at the international situation today is the whole field of segregation, discrimination, and racial and cultural relations. Under the title "Segregated Neighborhoods—Friends Responsibilities," several items of the race relations program of the Service Committee were reported. These deal with housing and job opportunities primarily. Long ago we realized that race relations is not something that is improved simply by interracial gatherings to talk about race relations, but it involves extremely difficult problems of housing and employment on the basis of merit and not on the basis of discrimination because of color of skin. Again and again in work camp reports and other types of projects outside of the United States this area was given emphasis by the recognition of the importance that race relations in the United States play in the whole field of the attitude of the people of the world toward the U.S. and its policies. Indeed, in this area of American life we sense a change in attitude that is far-reaching. Friends are not a tiny minority on the edge of this problem but are contributing a part of the solution to a problem that is recognized not simply as sectional, nor even as simply a problem of the United States, but as a problem of international scope and meaning.

1200 YOUNG PEOPLE

It is an important fact that more than 1200 young people took part in the AFSC projects in various parts of the world during the past year. This writer has attended the annual sessions of the

Service Committee for a number of years, but invariably I am stirred by the content and spirit of the reports given by those who have participated in the work programs during the previous months. One cannot but feel that here the spirit of man has caught the will of God to love and serve our fellowmen, not in words alone, but in deed. Here is an American girl reporting on a Mexican work camp which included a southern girl, who had grown up in the traditional pattern of discrimination toward Negroes, and, in the same work camp, a Negro girl. In this kind of situation it is a thrilling tale to hear of the entire pattern of life of an individual being challenged and the individual finding a new and more satisfactory understanding of her fellow human beings.

Or again, words like "the underdeveloped areas of the earth" gain new content as one becomes acquainted with the Burmese girl who graduated from the university in her home country with a degree in economics. She has been doing graduate studies in this country in banking and finance. She participated in an International Student Seminar at Guilford College all during the past summer. Her report told of the attitude with which she had grown up toward the British, who had for so long occupied her country as an imperialist colonial power, and toward the Japanese, during their occupation in World War II. In the seminar with her were students from England and Japan. It was a most interesting situation of a group trying to find harmony and a Christian spirit within the group, and at the same time trying to overcome the attitudes of the community about toward an interracial seminar being held in a southern community.

An American boy talked of his work in Mexico to help provide a well for a rural village, so that the children need no longer drink cactus juice for liquids and thus very often spend most of their lives somewhat under the influence of alcohol because of the fermentation of this same cactus juice. The same young man had also worked in Holland and in Germany. His attitudes can never again be simply American in their outlook.

A Negro boy took part in one of the Institutional Service Units which ob-

tain jobs in mental hospitals. This outstanding young man reported in words that seemed ominous that it was a typical mental hospital 50% overpopulated and 50% understaffed. The young people taking part in this project gradually changed their attitude toward the administration and staff of the hospital to realize that "no one was to blame." The situation was one which went on and on and on; yet one became aware that all of us are to blame, because it involves such elements such as politics, appropriations, taxes—these things which are determined by that tremendously powerful but difficult to find public opinion. He incidentally portrayed the kind of contribution that is being made by conscientious objectors who are doing their civilian service in these hospitals, and he made us realize their loneliness as they are working in these areas.

WORK OVERSEAS

Space will not permit us to go into detail concerning the 895 tons of supplies, more than two million pieces of clothing, bedding and shoes, 6 tons of toothpaste, yard goods, dried milk, penicillin, drugs, tomato soup, all of which were sent into the very needy areas of the world.

A high point of these projects was the report by Eleanor Star who, with her husband and four children ages six to twelve, lived in France and worked in a project there. She said concerning the people of France, "They're wonderful, and I love them because I know them, but I can't explain them." The tensions of the Middle East were presented in a graphic form as we heard reports of the agricultural and community projects in the villages of Jordan and again in Israel. The difficulties and the opportunities that are for us in these areas challenge the highest and best that the Society of Friends can bring to the solution of the problems.

These same words can be said concerning the problems of working with refugees in Germany; the problems of Berlin, in one of the most tense areas of the earth; and again concerning the work in that benighted land of Korea, where an effort is being made to rehabilitate a hospital, develop medical work, community health, milk stations, distribution of clothing, and a service of assistance to the sufferers from tuberculosis in that area.

A COMMENT

It was a thrilling series of reports, but at the same time left one somewhat unsatisfied. A real effort is being made in all of these programs to build bridges across the divisions and barriers between men. These efforts are

(Continued on page 46)

Correspondence

GREETINGS FROM AFRICA

Not all Christmas greetings can be recorded here, but the following from Joeli Litu of East Africa Yearly Meeting, one of the translators of the Bible into Luragoli, will be of interest. Errol Elliott, editor of this journal, and Charles Lampman, Secretary of the Mission Board, recently visited Africa.

To Charles Lampman and Errol Elliott:

We thank the good Lord very much for your coming to East Africa. We hope that a truly loyal and sacrificing constituency will assure the continued advance among Friends out here in East Africa.

May God bless you with your work.

Station F. A. M.
P. O. Maragoli
Kenya, East Africa

Joeli Litu

COMMENDS PEACE VALUE

I am writing as Peace and Service Chairman for Pueblo Quarterly Meeting (Nebraska Yearly Meeting.) I have been looking through the issues of *The American Friend* for this last year and I am really surprised at the amount of peace materials that fills the pages of our paper. Thank you for these good articles. . . . I have been marking the peace material and plan to display these papers to the Quarterly Meeting sessions and call their attention to the vast amounts of materials there for their use, if they would take the paper. I think that I might get some to subscribe.

Hasty, Colorado

Robert H. Jay

A VALUABLE PAPER

Enclosed is my subscription to *The American Friend* for 1954. It is so valuable a paper that I read practically everything in every issue, which is considerably more than I can say for any other magazine that I take.

1641 Hague Avenue
St. Paul 4, Minnesota

Edith H. Jones



The office building of the Friends Committee on National Legislation in Washington, D. C.

A CHANCE FOR YOUTH TO LOOK AT ASIA

How can we insure peace in Korea? Will Indo-China settle its civil war? Should Communist China become a member of the UN? These are some of the questions high school young Friends will try to answer when they attend the coming Political Education Seminar sponsored jointly by the Young Friends Department, the Board of Peace and Social Concerns of the Five Years Meeting and the American Friends Service Committee. It is expected that Young Friends from Western Indiana, Wilmington, North Carolina, and New England Yearly Meetings will attend the seminar, which will be held March 11-13 in Washington, D. C.

The group will try to see Asian problems from as many different points of view as possible in order to gain the background for finding helpful solutions. They will hear from legislators, administrators, private citizens, and from representatives of foreign governments. Each young person will be especially encouraged to have interviews with his own Congressmen. In order that expenses may be kept to a minimum the group will travel in private cars and will secure very simple accommodations in Washington. It is expected that the average expense will be a little less than \$30.00.

Any high school young person who is interested in attending should write to the Young Friends Department, 101 S. 8th St., Richmond, Ind. It would be wise to write as soon as possible since the number of places is limited.

Dick Faux

YEAR-ROUND PROJECTS FOR YOUNG PEOPLE

The American Friends Service Committee now offers four service projects for youth open on a year-round basis. In the field of Institutional Service Units, units are working at the Clinton Farms Reformatory for Women in New Jersey and at the Institute of Mental Health in Independence, Iowa. An Internes in Community Service group lives at 5616 Woodlawn Avenue in Chicago, working during the day with small neighborhood agencies. Internes in Industry also is set up in Chicago, with Internes finding their own factory jobs, but living in a cooperative group arrangement. Community Service Units in Mexico and El Salvador offer important work-camp service in several areas.

Young men and women of college age, who are available for service from three months to a year, are encouraged to apply at any time, if they are interested in any of these opportunities. Write an A.F.S.C. Regional Office, or to the A.F.S.C. at 20 S. 12th St., Philadelphia 7, Pa.

ELMER BROWN SPEAKS ON KOREA

Elmer Brown, who went to Korea for the American Friends Service Committee last fall, has spent the past two months interpreting the work of the Friends Service Unit at Kunsan. Speaking to the large monthly meeting of the Pacific Southwest A.F.S.C. at Alamitos, California, at other Friends Meetings, churches of various denominations, clubs and personal visits he has found a genuine interest and concern that we all participate to the full to enable our medical and social work personnel in their program with war victims. Helping them to help themselves is the central premise.

In the Northwest, Elmer Brown spoke to various church groups, Friends Meetings and clubs in Orgeon, Washington and Idaho. He concluded his itinerary with stops in Arizona and New Mexico. Radio and TV programs helped carry his message.

Elmer Brown points out that emphasis in the Quaker Korean work is given both to the serious needs of these victims of war and also to their cultural background and great potential in the family of peoples under God.

Elinor Ashkenazy

THE BRICKER AMENDMENT

To President Eisenhower:

The Friends Committee on National Legislation at its annual meeting in Philadelphia January 7 expressed strong and united opposition to the Bricker Resolution as an unfortunate road block to development of the United Nations and to an effective disarmament treaty. May I express personal hope that you will not compromise on this dangerous legislation?

E. Raymond Wilson

Kenya Challenges Quakers

Not only Friends but people everywhere are aware of the conflicts and disturbances in Kenya, East Africa.

The Mau Mau, which is in an area about 200 miles east of our mission work in Nyanza province, is in the headlines of our newspapers. It does not present at this time a particular danger to our mission or missionaries. It does, however, dramatize the deep stirring changes that affect our mission and that challenge our entire Five Years Meeting and Friends everywhere. Our mission work faces a new urgency and a new opportunity.

Evangelism, Christian education, peace and all of our Five Years Meeting work is faced with this problem and all must respond. These services of the Five Years Meeting **are also missions** and they are preparing to work on Kenya and her problems. You will be hearing from them.

We are all together in this. It is a case of each for all and all for each.

Now if ever we are required to meet our responsibilities. We must go over the top in raising our United Services Budget (\$140,000) for the year—before March 31. If we fail in this broader service, our foundations will weaken and all special projects will ultimately fail. If we respond with adequate support, greater service than we have known lies ahead.

Our very faith is challenged. Do we believe in Christ and his saving gospel?

Twenty thousand Friends in Kenya await our answer.

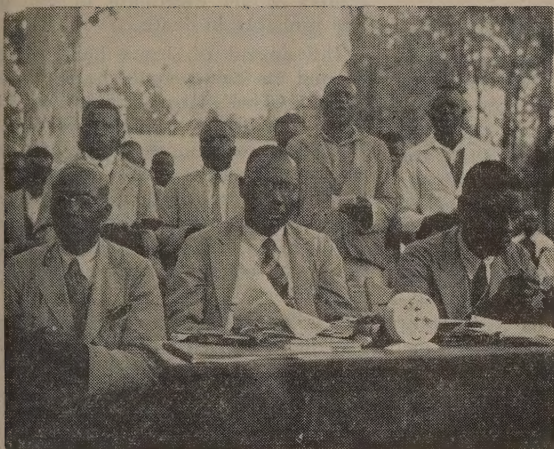
Here are the regular United Services—the foundation for special efforts. To keep this broad foundation strong is important. Our United Services Budget supports work in:

- Christian Education—field work, conferences and literature for children, youth and adults.
- Evangelism—support, encouragement and literature for gospel ministry, church extension, ministerial training, stewardship and the Friends Advance.
- Missions—four fields abroad and two in America. This also includes basic services in Africa.
- Peace, Temperance and other Social concerns.



Trained in our Girls School at Kaimosi, this young African Friend, affectionately known as Belisi, represents the hundreds of young people going through our Kenya schools. She was the cook and housekeeper for our special delegation to Africa. The tray she holds symbolizes the helping hand that she will give to her people. Married near last Christmas, she brings a new Christian home to strengthen the African community.

How Shall We Reply?



Howard Yow

East Africa Yearly Meeting is an integral part of the Five Years Meeting of Friends. Here are the Charter Clerks seated at the Clerks' table during a Yearly Meeting session. Left to right: Samweli Lumwagi, Joeli Litu, Benjamin N'Gaira. A quartet in the background is singing a special number.

**In order that each may live and grow—
these two must live together:**

WHAT IS NEEDED?

A. The entire budget for our United Services. (\$140,000.) This will be required, and more, if all of us—every department and every Friend—bring our spiritual concern, our measure of wisdom and our action to meet the Kenya need.

B. New Help for African Education. (20,000 over two years.) This must be beyond our regular giving through the United Services Budget. The new Senior Secondary School is but one of the essentials of our work. Here are the needs. The following are already under way but must have additional help:

- Supervision of over 300 Primary and Intermediate (Junior High) Schools
- Teacher Training—for men and women

- A Girls Boarding School (Intermediate—Junior High)
- A Senior Secondary (High) School—for boys

The need is broader than that of the new Senior Secondary School, if we are to sustain the stream of young Africans, some of whom enter the Secondary School and all of whom help to make up the Christian leadership of East Africa Yearly Meeting.

HOW CAN I HELP?

A. By making my personal extra contribution through the regular channels of the church for the United Services Budget and the Special Africa Education Fund.

B. By bringing the question before my Monthly Meeting or special committee and asking, "How shall we plan to do our part?"

C. By indicating on the following lines my intention and sending the statement to the General Secretary, The Five Years Meeting, 101 South Eighth St., Richmond, Indiana, so that my interest will be known.

.... I will help my Meeting do its share in the United Services Budget.

.... I will help my Meeting do something beyond our regular united giving for the special urgent need in Africa.

Name

Address

Monthly Meeting

(Cut out the above or drop a post card or letter to the Five Years Meeting office in Richmond, Indiana.)

The Sunday School Lesson

Prepared by Russell E. Rees

For March 7

The Raising of Lazarus

John 11: 32-46

The plan of the fourth Gospel is further developed in chapter 11, with the story of the raising of Lazarus, and the discussion of the resurrection. By the stories of the miracles and the conversations of Jesus, John is strengthening his claim that "Jesus is the Christ, the Son of God," which was his stated purpose in writing. Marcus Dods, writing of this chapter, says, "Jesus had manifested himself as the light of the world, yet the darkness does not comprehend him; as the Shepherd of the sheep, and they do not hear his voice; as the Life of men, and they will not come unto him that they might have life; as the impersonated love of God come to dwell with men, and men hate him the more, the more love he shows; as the Truth which can make men free, and they choose to serve the father of lies, and to do his work. And now when he reveals himself as the Resurrection and the Life, they resolved upon his death."

Jesus anticipated trouble in returning to Judea, and some of his disciples tried to persuade him not to return. This was met, by Jesus with the statement, or the question, "Are there not twelve hours in the day?" Does not every man have a certain amount of time to do his work, and must he be kept from it by fear of persecution? So in the face of opposition he comes to Bethany, and enters the home of his friends, now heavy with grief.

There are difficulties surrounding this story which may have to be faced very frankly in class discussion. This would seem to have been the most amazing act of Jesus in his whole ministry. Can it be that such an event would have not been known by the other writers, Matthew, Mark and Luke? Yet no word about it appears in their Gospels. Was it merely fear of consequences which kept them from mentioning it? It has been suggested that, for the protection of the family of Lazarus, the event was not mentioned by the earlier writers. We do not know. And debate will not add very much to the evidence.

John does give us a picture of Jesus in his humanity, facing one of the great facts of human experience, death. His actions are not unemotional and unrealistic. "Jesus wept." He felt, with

his friends, the desolation and the bereavement of death. He listened to the words of disappointment from the sisters. He entered into their sorrow and was burdened with their grief. But he did not accept death with the fatalism which must have been all too current in his day. His faith reached across the final barrier and held on to God's love.

The fourth gospel consistently uses the expression, "eternal life," in place of the terms Kingdom of God, or of heaven, as used in the earlier Gospels. In the light of this, death was no interruption of Life in this eternal sense. "Whether we live or whether we die, we are the Lord's." This event therefore became the occasion for the teaching about the resurrection in John's Gospel.

Death has ever been the stronghold of doubt. Perhaps that is why we have tried to hide it and refuse to face it. But Jesus invaded the stronghold and "bound the keeper." In nothing is Christianity more positive than this, that death is swallowed up in victory. The words of Jesus are not idle when he says, "I am the resurrection and the Life."

Questions:

1. Do you think our funeral customs indicate a strong faith in eternal life? Is there too much emphasis on the physical side of life?
2. What is the significance of John's use of "eternal life," instead of "Kingdom of Heaven?"

For March 14

Jesus Faces the Cross

John 12: 20-32

With Chapter 12, John begins to draw together the threads of his story of the life of Christ, pointing toward the cross. It is, as he tells it, a case of growing belief on one side and growing unbelief on the other. The testimony of John the Baptist leads some to believe in Jesus. The miracles of healing attracted much attention, and some were drawn to Jesus because of them. The raising of Lazarus was also a potent factor in awakening faith, and many came to Jesus, perhaps out of curiosity, and perhaps some, moved by a growing faith.

On the other hand the opposition was quietly increasing at the same time. Each new act on the part of Jesus attracted the multitude and alienated the religious leaders of the nation. It

was first a murmur, a dissent from Jesus' words. But soon it became a challenge and an open defiance of him. To Jesus it became clearer as time passed that the dissent of the Jewish leaders would eventuate in violence, and probably in death.

The appeal of Jesus here reaches beyond his own people the Jews, and certain Greeks are attracted to him. It is interesting that they came to Philip, not to Peter or James, the more recognized leaders of the disciples. And Philip went to Andrew, and the two went then to Jesus. Was the Greek name Philip the reason, or was it more than that, that Philip was reputed to be more tolerant?

It is here that Jesus begins to interpret his life in terms of sacrifice and self-giving. Unless wheat dies it does not increase. It is in being cast into the ground that it reproduces and increases. Life that is merely saved is lost, like the grains of wheat found in the tomb of Tutankhamen, which had remained for thousands of years without increase.

Humanly speaking, Jesus drew back from this fact. Shall I say, "Father, save me from this hour?" No, one cannot say that. What then? "Father, glorify thy name." Work out thy full purpose through me in the world. It was thus that Jesus, perhaps thinking out loud, moved on to the acceptance of the cross as the Way of Life.

This reasoning was to lead to the great insight that "I, if I be lifted up, will draw all men unto me." This was to be stated later thus, "The blood of the martyrs is the seed of the church." The cross which was regarded with such horror by the disciples, was to become the symbol of the faith of the church. The world is full of evils, but none is greater than death, and especially death under the circumstances of the cross. If this final evil had been left unchallenged, Jesus could not have been so completely Lord of Life. But having faced this final evil, and having conquered it, Jesus could be rightly called Victor.

Halford Luccock reminds us that the best news in the world is not from Korea or China, but from Jerusalem and from a graveyard at that, where a rock tomb became the scene of spiritual triumph over physical death.

Questions:

1. How is personal ambition challenged by the Gospel? In what sense is purely personal ambition likely to end in defeat?
2. Is vicarious suffering a law of life, or only something which applied to Jesus?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Mary A. Osborn, a member of First Friends Meeting in Indianapolis, Indiana, has been appointed Superintendent of the Bertha Ballard Home, succeeding Grace S. Knox, who passed away on October 25. The Bertha Ballard Home, founded by Friends and supervised by Western Yearly Meeting, serves as a home for young women coming to Indianapolis to work.

* * * *

Rachel A. Osborn has accepted temporarily the position of chaplain in the Virginia state penitentiary for women. For the past 14 years she has served as a Friends minister, serving the Friends Meetings in Detroit, Michigan; Farmland, Indiana; Denver, Colorado; and Gonic, New Hampshire.

* * * *

J. Olcott Sanders, former executive secretary of the A.F.S.C. Southwest Regional Office in Austin, Texas, assumed new duties on January 1 as public relations secretary of the Service Committee, with offices in Philadelphia. He replaces Jack Kavanaugh in this position. George Willoughby, secretary for the Des Moines Regional Office, will take over the C. O. Services formerly directed by George Loft of the Philadelphia office, assuming that position in March.

* * * *

A conference of disarmament was sponsored by the Southern California Office of the Friends Committee on Legislation on January 23 at the First Friends Meeting in Whittier, California. Speakers for the one day meeting were John Ferguson of Penn State College; Vernon Nash, former vice-president of United World Federalists; and Amiya Chakravarty, well-known Indian educator and lecturer.

* * * *

For over a year, Juan Pascoe has been working with the Papago Indians in a self-help program in the vicinity of Tucson and Sells, Arizona. As this program continues, two new field workers are serving other tribes. Jim Hayes, former news reporter of Phoenix, Arizona, has joined the American Friends Service Committee staff to work with the Maricopa and Pima Indians in that area. Osborne Brown, just returned from a teaching experience in Afghanistan and Iran, is located in Flagstaff, where he will work with Navajos and Hopis in that vicinity.

Young Friends of Fairmount Quarterly Meeting (Indiana Yearly Meeting) recently sent a plaque to be hung on a wall in the Highgate Friends Meeting in Jamaica, marking the interest of the Young Friends in the construction of the Meetinghouse, to which they contributed \$500.00. North Carolina Young Friends have pledged support to the amount of \$75.00 toward the educational expenses of Evan Vincent, a young Friend from Jamaica who is attending Wilmington College. Evan Vincent, who visited among North Carolina Friends in September, hopes to become an optometrist.

* * * *

A recent report of the Friends Historical Library in Swarthmore, Pa., shows 822 visitors during the year, including visitors from Finland, Ireland, Japan and seventeen different states as well as students in the surrounding area. The Library provided research material for writers and students working in 29 fields, including such subjects as "Friends and Thanksgiving," "Rufus Jones' Idea of God," "Politics and Labor Relations Policies of Friends" and "Origins and Growth of Protestantism in Mexico." The Library handles many requests on genealogy. The manuscript journal collection, the Meeting Record book collection, and other collections of books and pamphlets are continually gaining acquisitions. Dorothy G. Harris is Acting Librarian.

* * * *

E. Russell Carter has succeeded G. Elmer Lindquist as National Council of Churches' Indian officer. For the last seventeen years director of religious work at Haskell Indian Institute in Lawrence, Russell Carter has also previously served as a missionary to the Wyandotte Indians in Oklahoma. He is a 1932 graduate of Earlham College and a Friends Minister. As field representative for Indian work of the Division of Home Missions, he will coordinate many phases of denominational Indian work as well as interdenominational projects under the Division of Home Missions, including the supervision of 13 directors of religious activities in Indian schools and directors of several Indian Service Centers. Russell Carter will maintain his residence in Lawrence, Kansas.

* * * *

Elizabeth H. Emerson, who is now living in Elon College, N. C., where

Fred Emerson teaches, writes us that Violet Zarau and Leile Khoury, two teachers from the Friends Girls' School in Ramallah, Jordan, are students this year in Elon College. They are being financed and sponsored by the Business and Professional Women's Club of Burlington. Both are very capable young Arab women, she writes, one a member of Friends, the other of the Greek Orthodox Church. They are speaking to many groups, interpreting the problems of their country and making earnest pleas for the understanding of the serious situation of the Arab people. The fine work of Mildred White, Willard and Christina Jones and Friends in general often receives high praise from them.

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Friends interested in Five Years Meeting and American Friends Service Committee work in Jordan should know that the Mennonite Central Committee maintains a center in Jericho, Jordan. Fifteen American and Canadian workers, plus the local employees, compose the staff, which is chiefly concerned with giving help to Arab refugees. Mennonite participation in relief for Arab refugees began when one of their workers helped in medical service under Friends working in the Gaza area. Five young men are serving in the Pax Program (alternative service), and one of these Pax men is now in his second year of service as a teacher in the Friends Boys School in Ramallah.

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Thomas Kimber, Professor of English in Pasadena College, California, has written his doctoral dissertation on the subject, "The Treatment of the Quaker as a Character of American Fiction, 1825-1925." His work dealt with the various roles of the Quaker in fiction: as a pioneer and colonizer (the Penn family); as a martyr for his religious convictions; as the fighting or "Free Quaker" in the Revolutionary War period; as a member of the abolition movement, especially with the Underground Railway (three novels of the period concerning Levi Coffin). Thomas Kimber writes, "Probably a dozen of the novels and stories (in this period, 1825-1925) deserve praise for the insight of the authors into the basic attitudes and beliefs of Friends as well as for artistic portrayal of Quaker characters." Thomas Kimber received his A.B. from Whittier College in 1920.

Friendly Fellowship

AMITY HALL, JAMAICA—Friends and friends of Friends gathered on December 13 at Amity Hall for a re-opening and dedicatory service of the Friends Meeting. The church had been painted inside and out and repaired, and it was to celebrate this that the re-dedication service was held.

Chairman for the afternoon was Fred M. Jones. Although Mary E. White was not able to be present, all felt that "Aunt Mary" should be privileged to open the main door, and so Gladys Jones, acting for her, performed the ceremony. Choirs from the Dalvey Methodist, Golden Grove Episcopal, Stokes Hall Baptist, Seaside and Amity Hall Friends all contributed music, and Mabel Vincent sang a solo. George Minott, a Friend from Port Antonio, brought a message of the history and challenge of Friends and their efforts to serve the Master. The closing message by Arnold Latham was one of clear evangelistic challenge.

Zephaniah Cunningham

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WINSTON-SALEM, N. C.—The forty-second anniversary of the founding of the Winston-Salem Meeting was held

January 10. Special guests were "Aunt" Sally Sampson of Guilford College, and Adaline Trivette, the Meeting's oldest living member at 96. Five charter members were present: J. Dobson Long, William Shore, Jesse Mackie, and two special guests. J. Hugh White, principal of the Mineral Springs High School and member of the Meeting, gave a short message at the service on "The Challenge of the Church." An evening service was held with Seth Hinshaw speaking on "The Church Family." Victor Murchison is minister of the Meeting.

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PLAINFIELD, INDIANA—The first church night supper and program of the season was held in January with Dr. John Haramy giving a very interesting talk on international relations.

In November an unusual and interesting meeting was held at the Milhouse home. Each church committee was represented, with twenty-three in attendance. The purpose of the meeting was to discuss the best means of handling special interest appeals for money. As it was pointed out, all appeals are for worthy projects, but there is a need for a concrete policy of acquainting the membership of their nature and of presenting the opportunity

to participate in the project. It was first suggested that each Sunday School class and other church organizations study and adopt a project each year, but the plan was dropped when it was pointed out that the membership as a whole should be given the opportunity to underwrite the projects. It will be interesting to see how the problem will finally be solved.

The Women's Society sent a box of Christmas gifts to the Indian children at Wyandotte, Oklahoma.

Frances Drake

* * * *

STAMFORD, CONNECTICUT—The Stamford Preparative Meeting was established as a United Monthly Meeting at a brief session following the rise of the Meeting for Worship on November 22. Those from the Meetings in Purchase Quarterly Meeting who examined Stamford Meeting included George and Edith Hastings, Lilly H. Grant, Paul Schwantes, Lucilla Hutchinson, Charles Perera and Walter Ludwig. George Hastings reported that, "The members of the committee were very much impressed by the progress Stamford Meeting had made since its formation in 1948 and were in complete agreement that this Meeting was ready to become a separate Monthly Meet-



Wilmington, Ohio—Wilmington Friends held Open House on December 27, the 115th Anniversary of the founding of the Meeting, to mark the completion of a program of improving and enlarging their Meetinghouse. O. Herschel Folger, pastor of the Asheboro Street Meeting in Greensboro, N. C., and formerly pastor at Wilmington, preached the sermon for the occasion. The main worship room has been redecorated and rearranged, presenting now an attractive appearance of simplicity; thirteen class-

rooms, a kitchenette and a beautifully appointed parlor have been added; and new equipment for use in religious education has been purchased. The limestone exterior of the old Meetinghouse, which was built in 1895, was matched exactly with limestone from the same strata and the same type of masonry. A. Ward and Lena G. Applegate, pastors of the Meeting, began their ministry in 1934. The above etching was drawn by Douglas L. Parker, a faithful member of the Meeting.

ag." Representing Stamford Friends were Garrett Kirk, Marjorie de Raisnes, John L. De Forest, Louisa Harvey and Marcus Goodbody. Clerk of the new Monthly Meeting is Garrett Kirk. Stamford Friends recently launched a fund campaign to build a new Meetinghouse to augment facilities in the present building, a former one-room country schoolhouse.

John de Forest

* * * *

SPICELAND, INDIANA—On Universal Bible Sunday, December 13, unusual copies of the Bible were brought by various members and placed on a table in the back of the Meetinghouse for display. The largest copy was a very large family Bible brought by Albert and Clara Symons. The oldest one was a family Bible brought by David and Eva Griffin. Among others were the Gospel of John written in Greek, the Bible in Basic English, the Modern Reader's Bible by Moulton, the Goodspeed translation of the Bible, the Weymouth translation of the New Testament, the Revised Standard Version of the Bible, the Moffatt translation of the New Testament, and the Phillips translation of the New Testament. The pastor, Earl Prignitz, offered a copy of the Revised Standard version of the Bible to the first person reading the Bible through beginning with that Sunday. A special offering was taken for the American Bible Society.

* * * *

HONG KONG, CHINA—Our very small and fluctuating group here is, at the moment, entirely English. Most of us are engaged either in teaching or medical work. We have no Meetinghouse of our own, but the Bishop, R. O. Hall, with whom we are very friendly, kindly puts his Chapel and Committee room at our disposal on Sunday mornings and there we meet every 1st and 3rd Sunday of the month. Our total membership is, at the moment, only 12, and we are scattered. Consequently usual attendance at Meeting is 7 or 8. However we are quite alive. You may have heard of the courageous experiment that Gus Borgeest and his Chinese wife Mona are making on "Sunshine Island," near the Leper Colony on Hai Ling Chow. There he is attempting the training and rehabilitation of refugees and destitutes. He plans to teach them such agriculture and husbandry as will enable them to take up holdings on marginal land and so re-settle them eventually in various parts of the colony. He has been going only 6 months and has at present 8 families. His plans envisage eventually 50 families. For

funds he is relying on local and wider voluntary subscriptions. We are planning an International Work Camp in April in this connection, hoping thereby to build a much needed dining room, school and meeting place for the families on the island. Under the auspices of the American Friends Service Committee, Jackson Bailey and at least three Japanese will be joining the work camp and we are hoping others will come from Manila and Singapore. Last year we attempted a survey and coordination of the refugee situation with a view to some practical work. Gus Borgeest's scheme was an outcome of this.

T. H. Tregear

* * * *

BLUE RIVER MEETING, INDIANA—The dream of many years of the Blue River Monthly Meeting of Friends has been realized by the completion of a new home for their minister. This was begun eleven years ago when Willard O. Trueblood made the first contribution as a former Blue River boy. Merle Trueblood, chairman of the committee, did much of the work on the parsonage and supervised the entire job. Blue River Monthly Meeting was organized in 1829-1830. From early days it had a school noted for its fine faculty. Among those who went out from this school were Barnabas C. Hobbs, the first superintendent of education for Indiana; Benjamin F. Trueblood, president of Penn College; Joseph Moore, president of Earlham College; Edward P. Trueblood, Earlham professor; and William P. Trueblood, member of the faculty of the University of Michigan. Ernest Stiles, a student of the Southern Baptist Seminary of Louisville, Ky., is at present serving as minister.

Fred Winslow

* * * *

HOPEWELL, VIRGINIA—January 10, 1954, was a red letter day in the history of Hopewell Friends. After approximately 125 years of separation, Hopewell Friends (Homewood) and Hopewell Friends (Stony Run), held their first united Monthly Meeting under the name of Hopewell Monthly Meeting (United) of the Religious Society of Friends. The officers are Clarence J. Robinson, Clerk; Robert Pidgeon, Assistant Clerk; Dorothy L. Seabright, Recording Clerk; Elma R. Robinson, Recorder; and Grace E. Clevenger, Corresponding Clerk. Much remains to be done to smooth out problems of committees, trustees, etc., but all felt that now that the big hurdle had been taken, minor details can be happily settled. Our hearts are full of joy and gratitude that we are now Friends with no dif-

ferentiating labels, and our prayer is that our Meeting may be richly blessed.

Grace E. Clevenger

* * * *

FOUNTAIN CITY, INDIANA—On Sunday afternoon, January 10th, at the Fountain City Friends Church, the Women's Glee Club of Earlham College, directed by Lawrence Apgar, gave a concert and assisted in the dedication service for the new Wurlitzer electric organ. The dedicatory service was conducted by the pastor, J. Edward Ransome, with response by the congregation while Dr. Apgar rendered effective music on the organ.

A beautiful candle-light Christmas program was given at the church on Sunday evening before Christmas with both the Senior and Junior choirs participating.

Since the beginning of this church year eighteen active members and five associate members have been received into the Meeting.

* * * *

HIGHGATE, JAMAICA—The institutions of the Friends Educational Council held an Achievement Day in Highgate on December 3. The Clermont Scout Troop, made up largely of boys from Swift-Purscell, opened the proceedings by raising the Union Jack, and Zephaniah Cunningham, pastor of the Highgate Friends Meeting, offered prayer.

In a large booth made of bamboo and coconut tree boughs the crowd gathered for the program. Fred M. Jones, Chairman of the Board of Managers of the Friends Educational Council, presided; Logan Smith, principal, gave a brief statement of the background and purposes of the council; Mrs. G. G. R. Sharp, Chairman of the Jamaica Federation of Women, and Mr. A. D. Soutar, Permanent Secretary to the Chief Minister of the Island of Jamaica, were the main speakers. Other guests who spoke were the Hon. E. L. Allen, Minister of Education and Social Welfare for Jamaica, and the Hon. Bratum, head of the Education Department in the Leeward Islands.

Students from the Clermont Elementary School, the Swift-Purscell Boys Choir and the Lyndale Girls gave numbers on the program. In the evening the students of the Continuation School presented the play, "The Bishop's Candlestick." The weather was good, a large representative crowd of people attended and those who inspected the activities and buildings seemed very well pleased with what they saw. This publicity is very important because Friends Educational Council must serve the best interests of Jamaica and increasingly gain public support.

Zephaniah Cunningham

THE DOORS OF 1954

(Continued from page 34)

and poor, proud and humble must step at some time across my sill. I open but one way. There is no return to the corridor of 1954, or any other year for that matter. Few know when or where they will find me. Only a few choose to lift my latch, yet many have been greatly responsible for their untimely step across my threshold. Many in the corridor of 1954 are drifting my way. Some are weary and worn and can open no more doors. I shall be opened for them. Some are lazy and won't open the other doors of the corridor. I shall be opened for them also. Some lack imagination and vision and see no other doors. They too, shall find me opened. For when you quit opening doors of new experience you are very near to me, the door to eternity. The door that opens but one way."

"Well, my friend," said the Keeper of the corridor of 1954, "I must return and show others some of these doors. I am sorry that I am unable to show you all of the doors, such as the low door that asks you to humble yourself upon entering; or the hidden panel doors that are found by a very few; or the doors that are timed to open a given moment and no amount of pleading will open them before the appointed time; or some of the men made doors that have shut Me out.

Before I go, however, I'd like to leave you a bit of advice. The long winding corridor of 1954 has many doors of new experience. Some you will be called to open, others will open for you, others you may choose to open yourself. Where you can, choose those doors to new experiences that will build and uplift your life and the lives of others. I know that in spite of my time-tested advice and your human wisdom you shall make mistakes, poor choices, wrong turns and loose yourself from Me in the halls of the complicated year ahead. So, I offer you a Guide for your journey. Before He can be your Guide, however, you must first open one door that only you can reach. The Guide I offer must have your full cooperation and confidence if He pilots your life through these uncharted halls. He cannot guide you safely unless He has full command. Give Him your whole heart. He is knocking, open the door. Why am I so sure He is the true Guide for the halls of 1954? Over 1900 years ago He ventured through all of these halls. He too heard the voices of the doors, both good and evil, and by choosing wisely found His way back to Me. You see, 'He is my Begotten Son in whom I am well pleased. Hear ye Him!'"

A LOOK AT FRIENDS' SERVICE

(Continued from page 38)

very often successful. Personal relationships are improved, attitudes are changed drastically, nearly always for the better.

At the same time one is aware of the tremendous areas of the world in which we are not working, in which there is poverty and need, contention, strife, misunderstanding and war. Again we recognize how little part of these personal attitudes play in the whole realm of international relationships, with wars the result of political power struggles, and we begin to sense that these things, as important as they are, as well done as they are, do little to effect the basic problem of building peace in our world.

We must develop a project or projects which will, in relationships between governments, produce the same kind of effects that a work camp produces in the relationships between individuals. The Society of Friends must dedicate its resources, abilities and imagination to the field of making peace in the same degree and on a wider scale than it has done thus far in the fields of relief and rehabilitation.

Cooperation among the churches contributes not only to the advancement of religion, but also to the practice of democracy in this country, President Eisenhower told members of the General Board of the National Council of Churches recently.

RICHARD L. WILES

1882 - 1953

Richard L. Wiles, a Friends Minister for forty-one years, passed away on December 31, 1953, in Boise, Idaho, aged seventy-one. He was born in Hamilton County, Indiana, on April 5, 1882. During his ministry he served Friends Meetings at Hinkle Creek, Mooresville, Russiaville and Westfield in Indiana; Richland, Woolsen and Indianola in Iowa; North Wichita, Kansas; and Whitney Friends in Boise, Idaho. From 1937 to 1946 he was Superintendent of Kansas Yearly Meeting. Surviving are his wife, Effie M. Wiles; a son, Leslie E. Wiles, and a daughter, Doris Katzenmeier; and four grandchildren. Burial was in Wichita, Kansas.

PASTOR WANTED

Knoxville Monthly Meeting of Friends (Friendsville Quarterly Meeting, Wilmington Yearly Meeting) desires full-time pastor. For further information, write Emily Neubill, Clerk of Ministry and Counsel, 5911 Chalmers Drive, Knoxville, Tennessee.

Friends Boarding School Barnesville, Ohio

An accredited four-year high school for all students interested in education with the Quaker approach. Modest tuition fees.

MORRIS L. KIRK, Principal

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GEORGE SCHOOL

1893-1954

"Mind
the
Light"

"It is better to light a candle than to curse the darkness."

—PROVERB

Richard McFeely, Principal
Box 350, George School, Penna.

BIRTHS

JENSEN—To David and Martha Huchman Jensen of Yellow Springs, Ohio, a daughter, Winifred Ruth, on December 29.

JOHNSONBAUGH—To Harold and Rana Clark Johnsonbaugh of Muncie, Indiana, a daughter, Lisa Delene, on December 13, 1953.

LUMPKIN—To Lee and Eleanor Cadellader Lumpkin of Losantville, Indiana, a son and daughter, Wayne Morris and Wanda Marie, on December 28, 1953.

MARTIN—To David and Betty Frank Martin of Muncie, Indiana, a son, David Alan, on October 10, 1953.

PULLEN—To Norman and Margaret Pullen of Muncie, Indiana, a son, Norman Lee, on July 19, 1953.

SHAW—To John and Nancy Martin Shaw of Muncie, Indiana, a son, Ronald William, on June 15, 1953.

STAPLES—To Lionel and Eunice Jen Staples of Boston, Mass., a son, Richard Nickerson, on January 11.

WILDMAN—To William and Ruth Ir Wildman of Richmond, Indiana, a son, Richard Alan, on December 21, 1953.

DEATHS

CARTER—Charles Robert Carter, on January 7, following surgery at the Methodist Hospital in Indianapolis, aged forty. He was a faithful member of the Russiaville, Indiana, Monthly Meeting. Surviving are his wife, Rosemary Payne Carter; three sons, Danny, Gene and Max; his parents, Walter and Elsie Carter; a sister, Mildred Shepherd; and six brothers, Lee Edwin, Herman, Orville, Lester and Roy Carter, of Russiaville, and Wayne of Greendsville, Tennessee. Services were conducted by the pastor, Rodney Gram, assisted by T. E. Newlin and William Wagner.

HOSKINS—Maggie Mills Hoskins, on December 4, at Poughkeepsie, New York. The daughter of John Perry and Elizabeth Sprague Mills, she was born in a log cabin in Clay County, Iowa, November 19, 1872. The third of a family of ten, she became a member of Friends in her early teens and grew to manhood in the Greenville, Iowa, community, where she became a leader among the young people and assumed active responsibilities in Meeting affairs. In 1909 she married Alvin Hoskins, who at the time of their marriage was pastor of the Greenville Friends Meeting. She served with her husband in a number of Iowa Meetings—Richland, Bear Creek, Greenville, Water, Springdale, Hesper, Paton and New Sharon. She was interested in the work of the Sunday School and particularly in Friends Missions. Since her husband's retirement in 1949 they have made their home with their son. Surviving are her husband, Alvin Hoskins, a son, Lewis W. Hoskins of Clinton Corners, N. Y.; one daughter, Irene Van Wagner of Hyde Park, N. Y.; one sister, Corrie Divine, of Grand Junction, Colorado, and two brothers, Lloyd Mills of Spencer, Iowa, and John D. Mills of

Friends University. Also surviving are seventeen nephews and nieces. Services were held at the Clinton Corners Friends Meeting under the care of James Stein. Burial was in the Upton Lake Cemetery.

NEWLIN—Frank Newlin, on September 22, 1953, at Kokomo, Indiana. A member of the Russiaville, Indiana, Monthly Meeting, he was born in Iroquois County, Illinois, in 1876. He had lived at the home of his sister in Kokomo following the death of his wife, Peachie Newlin. Surviving are two sisters, two brothers and several nieces and nephews. Services were conducted by Frank Stafford and William R. Abram with burial in the New London Cemetery.

NEWSOM—John Chalmers Newsom, on November 27, 1953, at Whittier, California, aged eighty-one. Born in Indiana, son of Joseph and Martha Newsom, he moved to Whittier more than 30 years ago and went into the furniture business, remaining in that line until retirement in 1947. He was a former trustee of Whittier College and a member of Whittier First Friends Meeting which he served as a member of the music and finance committees for many years. Surviving are his widow, Jessie Newsom; a son, John C. of Whittier, and a daughter, Margaret Terrell of McMinnville, Oregon. Robert Cope was in charge of the funeral services and interment was in Whittier.

SNOW—Eva Varney Snow, on December 25, 1953, at La Habra, California, aged eighty. The daughter of Isaac and Mary Stanton Varney, she was a birth-right Quaker, native of Tonganoxie, Kansas. The family went to Whittier, California, in 1893, becoming in 1895 the third settler family of La Habra Valley. Surviving are the husband, William M. Snow; three sons, Charles and Frank of Whittier, John of La Habra; one daughter, Ruth Whalin of Whittier; four grandchildren and a brother, Charles Varney of La Habra.

WRIGHT—Anna Moore Wright, on December 11, 1953, at Whittier, California, aged eighty-nine. Born in Ontario, Canada, she was the widow of Albert Wright, a Friends minister who went to Imperial Valley, California, in 1902. She assisted him in founding the first school there, the first mail route and an early telephone company. They moved to Whittier in 1926. She was a member of Whittier First Friends Meeting. She was the mother of Frank Wright, California Associate Superintendent of Schools. Other survivors are three daughters, Marian Hawley and Laura Darling of San Jose, California, and Alice Peelle of Covina, California; three grandchildren, and two brothers, Drs. Frank and Elwood Moore of Canada. Robert Cope was in charge of the funeral services and interment was in Whittier.

Program Director Needed

The William Penn Center at Fallington, Bucks County, Pennsylvania, a Friends Center for community service, is in need of a dedicated person to act as Associate Secretary or Program Director. Applicants should have college training. A successful experience in the ministry or in social work would be valuable. Send inquiries to Kent R. Larrabee, Executive Secretary, Friends Service Association, Fallington, Pa. A prompt response is important.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spidler, minister, 2130 Channing Way, phone Res. AS. 3-6170; Office TH 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3:07.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, FI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave. N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m. Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cooper, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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